

precisely to our term 'slave.' How then was an apostle writing in Greek, to condemn our slavery? Could it be done in the way in which we seem to think it must be done, before they will be convinced of its sinfulness?—How can we expect to find in Scripture, the words, 'slavery is sinful,' when the language in which it is written, contained no term which expressed the meaning of our word 'slavery?' Would the advocates of slavery wish us to show that the apostles declared it to be unchristian to hold servants (*deoulos*)? This would have been denouncing as criminal, practices far different from slaveholding. But inspiration taught the holy penman the fully correct and efficacious method of conveying their condemnation of this unchristian system. They pronounced of each one of those several things which constitute slavery, that it is *sinful*; thus clearly and forever denouncing the system, wherever it might appear, and wherever name it might assume. If a writer should take up each part of your Federal Constitution separately, and condemn it article by article, who would have the folly to assert that, after all, he had not *expressly* condemned the Constitution? Who would say, that this thorough and entire disapproval of every part of the instrument of confederation, must pass for nothing, and is no proof of the writer's hostility to it, because he has never said in exactly so many words, 'I disapprove the Constitution of the United States?' We see that he could condemn it most explicitly and thoroughly without even mentioning it by name.

REMARKS ON THE ABOVE.—1. From what has been said on certain words in the Greek language, it appears that there is no evidence that there was, in the primitive church, any such relation as that of master and slave, properly so called; but that of master and servant, there certainly was.

2. There is no evidence that there is in the church at this time such a relation as master and slave, properly so called; but that of master and servant does properly exist.

3. From what has been said it follows, if I mistake not, that you have not properly defined and guarded your principle, when you tell it, 'is this, and only this, that the adherents to old-fashioned abolitionism believe that the relation of master and slave may, and does in many cases, exist under such circumstances as free the master from the just charge of guilt of immorality.' But you have not told us what slavery is, nor what the 'circumstances' are which 'free the master from guilt'; and we cannot assent to your doctrine, till we know what it is, and how the circumstances in the case affect the parties concerned.

What is the slavery which frees the master from guilt? Is it a voluntary, or an involuntary servitude on the part of the slave? Or does it recognize the slave as the mere property and chattel of his master? Is it the condition of one whose master treats him with justice and equity, or the reverse of this? As you have not, to my knowledge, any where explained your views on these points, and as you have charged me before the public, with having kept the difference in principle between you and the abolitionists out of sight, I now call upon you for an explanation of that slavery, and those circumstances which free the master from guilt.

Your principle is too unguarded for this corrupt age and world. It gives no authoritative rule to bind the master to do right, but assumes the condition of the slave on 'circumstances' of which the master will be the sole judge. And who does not know that that would be the ruin of the slaves, and that their wants will always weigh less with the master, than his own interest.

There are a few things in your letter to me which remain to be noticed, and this may be as suitable a time for that purpose as I shall have.

I said in my letter to Dr. B., that 'I was not clear that slavery in every shape and form should at once cease.' I was not clear as to what civil disabilities the emancipated slave might reasonably lie under, for a season, while qualifying himself for the duties and privileges of a citizen. I said also in the same sentence, that that slavery, which requires a man as the property of another, subject to sale and transfer at the will of the master, should cease, and be discontinued *instantly and for ever*. I am not conscious that I have expressed any sentiment in the above sentence different from that of the abolitionists; but you have assumed that there is a difference, have reasoned upon your own assumption, and have entirely overlooked, and thereby misapprehended, all which is essential in the sentiment I express.

I will just notice another instance much like this. I say, I do not approve 'all the measures of the abolitionists'; and you represent me as *disapproving* them all, or liking none of them. And you dwell upon these things long enough to have done me ample justice. I regret these things, as they seem a departure from that friendly feeling which was professed at the outset. But I assure you, dear sir, that I lay up nothing against you, and only wish, if our correspondence should be continued, that these small aberrations from the best course may not be repeated.

You say much about my joining the abolitionists while there are several things I disapprove of among them. But the point about all others which you dwell upon—my hesitancy whether slavery in every shape and form should at once cease—I have over- come. And it appears to me a wiser and safer course to be receiving accessions of light and knowledge, even in old age, than stiffly to contend for old opinions and prejudices. I feel that I am under obligations of gratitude to God, that he has enabled me to take a position which allows me to speak my mind freely to all parties, and to receive light from those great and good abolitionists, though I do not go with them to the full extent of all their measures. Must we wait till we and the abolitionists see eye to eye in all matters, before we unite in putting down the greatest evil the sun ever shone upon? Alas! we must wait till millions of human beings are born and die in slavery, before that time will come. The time was, when Christians acted toward each other, much on the principle as you now do. All were professedly devoted to subvert the kingdom of darkness, and to extend that of the Redeemer. But they would not commune together; they would not join with each other in acts of religious worship, because they had adopted different creeds, and different modes of worship and administration. They disagreed, they preached and wrote against each other. In this way they were doing the work of the common enemy. At length they saw the tendency of these divisions, and began to reform; and though the reform is not completed, we rejoice that it is in progress.—None have complained more of this spirit of bigotry and opposition, than our own church. Yet in respect to abolition, we stand aloof and do nothing; and not only do nothing, but we oppose our brethren, and treat them as the worst enemies of the cause we all ought to support.

This course from the Methodists, is most inconsistent and wrong. We profess to believe that slavery is a great evil; and you, sir, have said, 'it is evil, only evil, and that continually.' But what are we doing to remove this great evil? Do we perhaps say a rate, that we cannot join them? Was this objection ever made, when many of our preachers and young Christians were severe in their language toward others, and imprudent in their zeal? Did we stand aloof and say, 'We cannot co-operate with these,' and therefore do nothing? Do we perhaps say, that the church has a standing article against slavery? A standing article against slavery! And might I not say, that it has in a great measure become a dead letter? Suppose that temperance, instead of abolition, were our subject; would you stand afar off and say, 'Many have advocated false principles, many have written inflammatory articles, and many have used improper expressions, and harsh and severe denunciations against their opponents; and therefore, I denounce against their opponents; and therefore, I denounce against their opponents? Yes, a standing article against temperance? Yes, a standing article against

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interference, which may be found in every lawyer's office in the land! How much time would it require to punish the manufacturer, traffic, and use of ardent spirits from the land, by standing order against intemperance? As long time would it require to punish slavery in the same way. And would not this be to trifle with the subject? Could we justly occupy ourselves in doing nothing to cure the evils of slavery by saying that the abolitionists are doing too much? If they are doing wrong, let us take the work out of their hands; and do it ourselves, and do it as it ought to be done. Are we acting a consistent part? Are we clear before the world and in the sight of Heaven, while we are doing nothing? nay, while we take up every opprobrious epithet used by slaveholders, and hurl them at the abolitionists? When we stand at the bar of our final Judge, will it be found a sufficient justification of ourselves to say, 'Lord, we saw the evils of slavery—we heard the rights, and saw the wrongs of the slaves, and we saw also, and disapproved of the measures of the abolitionists for their emancipation, and therefore stood aloof and did nothing?'

Many anti-abolitionists have told us, that the question of abolition is a question which exclusively belongs to the slave-holding States,—that the free States cannot touch it, and have no right to interfere.—But Congress itself has no constitutional right to pass a law slavery even in the District of Columbia. This last I consider as one of the most flimsy pretences ever set up by men of sense. If Congress has not this right, it is nowhere; for when the States which originally held the territory, ceded it to Congress, they ceded their sovereignty with the soil. Those States, therefore, cannot do away slavery in the District; and if Congress cannot, there is no power which can. Here we have the very singular anomaly of a District ten miles square, the seat of government, and a heavy population, under no government whatever. In view of this, I ventured on the expression which you have treated so queerly, as no doubt to have produced many a smile, that 'we, the sovereign people of these United States, by our representatives in Congress assembled, can have a right to do away slavery in the District,' and also to prevent any new State from coming into the Union with power to hold slaves.

I also ventured the opinion, that if the free States should unanimously decide in favor of abolition, such an event would seal the death warrant of slavery in this republic. At this you are 'greatly surprised.'—I especially as the free States did once decide in favor of abolition, and national abolition did not follow. I have the advantage of you, sir, for I cannot be surprised at anything, since I have seen good men stand aloof from the cause of abolition, in these United States.

When certain States abolished slavery, the evils of that system were not viewed and felt as they now are. These Northern States did not emancipate their slaves so much from principle as from interest. They had but few slaves, and needed none. The nation did not at that day groan under the weight of the evils of slavery, as it now does. This population was not so great then as now, nor were the fears of the slaveholders as much alarmed. Under these circumstances, and with a majority in Congress from the free States, I hazard the opinion that the death warrant of slavery would be sealed,—a figurative expression to be sure, for the certain and speedy dissolution of the whole system of slavery,—if the free States were unanimously against it.

You labor hard to make it appear that there is but little difference between you and myself after all, and call upon me to show where I am more an abolitionist than you are. You press this so hard, that I feel it to be my duty to declare more distinctly than I have yet done, what are my views respecting slavery and abolition. I shall then leave it to you to say how far you agree with me and with the abolitionists.

I believe then, 1. That slavery is not merely a political evil, but a sin, a great sin, against God and our fellow beings; but I here bring in view the difference in condition between a slave and a servant; the former being regarded merely as property, and not entitled to the same justice and mercy as other human beings are; while the latter is voluntary in his condition, and is entitled to the same rights and justice as the free man, with all that justice and equity which are due from one member of society to another. In a country where slavery exists, and where legal emancipation is dangerous both to master and slave, the master has it in his power to make the slave *virtually* free—and that many have actually done so, and therefore retained them in their service without guilt. [N. B.—I would be most anxious to see you, to know your opinion of the nature of slavery, whether it is a moral, or only a political evil.]

2. That it is our duty as Christians, and especially as Christian ministers, to denounce the system of slavery—to show it to the people in its true colors, with its horrid aggravations, and the miseries it draws in its train—that we must do this, or betray our trust as the ambassadors of Christ.

3. That it is wrong to speak of slavery, such as that legalized in this land, in softened, palliating terms.—To do this, is to reconcile ourselves and others to its evils by degrees, and thus to perpetuate this system of evils among ourselves and throughout the earth. Slavery in these States is viewed as a very different thing from what it once was. Fifty years ago it was universally regarded as a great evil, and from that great evil, it is spoken of as a 'civil institution of the South.' Alas! this is one of the civil institutions of the South, what must be their criminal institutions?

"Vice is a monster of so frightful mien,
That to be hated, needs but to be seen;
Yet seen too often, familiar with her face,
We first endure, then pity, then embrace."

4. That we ought to hold concerts of prayer, for the abolition of slavery. The arguments of every age require it, and our dependent condition renders it highly proper.

5. That we should join in with the abolitionists, that we may mutually assist each other in this great work, and correct each other's errors wherever they exist.

In conclusion, I hope it will not be found necessary for us to go on replying and rejoicing. Should you reply to this, and should your reply be what I have reason to expect, I shall probably not rejoin. I shall, however, make one or two more communications to the public before long, Providence permitting.

In hope that we may be profited, and our readers edified by our discussion, I remain, with respect and affection, your friend and brother,

T. MERRITT.

Lynn, Feb. 1, 1837.

TESTIMONY OF A HEATHEN.

Lucian, a heathen historian, and an enemy of Christianity, wrote in the second century. Such testimony as the following, from such a source, reflects great honor on the early Christians. Says Lucian,

"It is incredible what expedition they [Christians] use, when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion. For these miserable men have no other security, but the good will of their friends; therefore they contend death, and many surrender themselves to sufferings. Moreover, their first lawgiver has taught them that they are all brethren when once they have turned, and renounced the gods of the Greeks, and worship that Master of theirs who was crucified, and have engaged to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common, and trust one another without any particular security; for which reason, any subtle fellow, by good management, may impose upon this simple people, and grow rich among them."

What a beautiful specimen does this present of the obedience of the early Christians to the precepts of benevolence and caring for each other, that are so clearly taught in the Bible. Go, search the history of

man, and see if any other system than the gospel ever produced the like effects. Examine the fruits of heathenism, Mahometanism, and infidelity, and how diametrically opposite—as dissimilar as light and darkness.

But how will modern Christians compare with the primitive disciples? Have we not reason to hang our heads with shame and confusion of face? And yet we must believe that if we were surrounded by like circumstances, and persecution was seeking to destroy us, infidels and the opposers of religion might give similar testimony to that of Lucian. But let us examine ourselves and see if we cannot show to a gazing world more of the fruits of our heavenly doctrine, than have hitherto marked our Christian course. Let us see that our light so shines before men, that our good works shall be constrained to acknowledge the truth and excellence of Christianity, and submit to be governed by its righteous laws.—*Morning Star.*

ZION'S HERALD.

BOSTON, WEDNESDAY, FEBRUARY 8, 1837.

YOUNG MEN'S METHODIST MISSIONARY SOCIETY.

The Anniversary of the Young Men's Methodist Foreign Missionary Society, was celebrated on Sabbath evening, Jan. 29th, at the church in Brimfield street. The addresses were all exceedingly appropriate and spirited, and the interest of the crowded audience seemed to continue to the last, as manifested by their close and unwearied attention. Each speaker appeared to feel that he was not to make a few set remarks, and so fill up the time allotted to him on the occasion, but rather to give words to the gushing emotions of a full heart; and the corresponding sympathy excited, which seemed to pervade the whole assembly, was exhibited at the close, in a way very gratifying, especially to the members of the Society—they acknowledge the receipt of \$76, as the contribution of the evening.

The following are the resolutions passed, and the names of the gentlemen who offered, and those who seconded them. They were seconded without remark.

By Rev. A. Stevens, and seconded by Rev. F. P. Tracy:

Resolved, That the past success, together with all the essential tendencies of the gospel, secure to its friends the certainty of its final triumph.

By Rev. M. L. Scudder, seconded by Mr. G. Horton:

Resolved, That the signs of the times encourage us to believe, that Christ as a Saviour, is soon to be preached to every nation under heaven.

By Rev. J. Horton, and seconded by Rev. Mr. Hardy:

Resolved, That the prosperity of the Church at home, as well as the stability and improvement of our beloved country, are infinitely connected with the purity and power of our efforts to evangelize the world.

By Rev. Mr. Ide of the Baptist Church, seconded by Rev. Dr. Bolles of the same church:

Resolved, That the moral aspects of the times, indicating, as they do, the speedy supplanting of the world to Christ, demand of Christians, especially of young Christians, intense piety.

By Rev. Mr. Armstrong, one of the Secretaries of the American Board, seconded by Rev. D. S. King:

Resolved, That the present attitude and aspect of the cause of missions, call for increasing liberality, and more fervent prayer from all who love that cause.

"We have been informed through a source entitled to credit, that the Publishing Association of Zion's Herald, credited their editor not to notice the Olive Branch, or to reply to

wreck in boats, but were obliged to leave the scene were in the en the miserable victims on board g, leaving them in a condition of spirits were appalled, and nnumed upon the deck!

Some were erect, some bending with the head resting on the knees, others thrown into the pit, as they were Only a few individuals finally survived.

VIVALS.

REPORT, MASS.

ough I cannot inform you of cony- I can say, that the church, having found the pearl of per- are seeking it. A number of a reclaimed, within a few days seeking the Lord.

Geo. Winchester.

THAM, CONN.

The Lord has been with us on months past, in power. More professing to experience religion, recently have already joined the cry of the church is, O Lord, carry forward thy work. To God DAVID TODD.

VIENNA, ME.

intended to make the following extract from Vienna, Me., to a friend in this

a glorious revival of religion in the within the last two months. In red persons have been converted to preaching.

F SUMMERFIELD.

formed our readers, that a new life out being prepared, containing addi- tions, which will greatly enhance the We are pleased with the following y from the Churchman, an Episcop- is a kind and candid spirit, and is deep hold that wonderful man made ristians, other than the denomi- nated. We shall look impatiently for

AMSTERDAM.

AMSTERDAM.—We congratulate the those who—as who do not—cher- is servant of Christ, so briefly left taken to heaven, that his biography a new form by the Rev. C. H. Clancy resident of Bristol College, with the ellection of fresh materials never be- fore the life of Summerfield went into, and was received with great in- terest, and with a personal acquaintance with the to impart, and next, for a compara- rils that was unavoidable in such e that time, papers of the critical hand of Summerfield, and partly have come into the possession of the who have engaged Dr. Colton, to give y of that remarkable young man, and the ability and learning of his rell known to require our critical hand of Summerfield, and partly have come into the possession of the who have engaged Dr. Colton, to give y of that remarkable young man, and the ability and learning of his rell known to require our critical

HOUSE.

HOUSE. Mr. Bell continued his remarks on his bill to secure the freedom of elections. [This bill forbids the interference of all officers and agents of the government, in elections, by the contribution of money, the use of the franking privilege, the abuse of privileges of office, or by threats, under penalty of a fine not exceeding \$1000, and in some cases, a removal from office.]

SENATE.

SENATE. Tuesday, Jan. 31.—The bill to prohibit the sale of public lands, except to actual settlers, was taken up and considered.

HOUSE.

HOUSE. The House considered the motion for leave to bring in a bill for the security of the Freedom of Elections.

SENATE.

SENATE. Thursday, Feb. 2.—Mr. Clay introduced the memorial of foreign authors, with reference to our copy-right laws. It was referred to a select Committee.

HOUSE.

HOUSE. The Indian appropriation was passed. Mr. Alford of Georgia, made a speech, in which he attributed the trouble with the Indians, to the faithlessness of the Government agents in their country.

AMERICAN BOARD.

AMERICAN BOARD.—The receipts to this Board for the last month are \$19,000, and for the last six months \$112,000.

RECEIVED FOR RE-BUILDING THE BOOK

23, is \$66,000.

General Intelligence.

The English papers state, that there are now seventy or eighty vessels, chiefly American built, engaged in the Slave Trade, on the coast of Africa.—Newburyport Herald.

MASSACHUSETTS LEGISLATURE.

SENATE. Saturday, Jan. 28.—It was ordered, that the Committee on Education inquire into the expediency of empowering the Prudential Committee of School Directors to dismiss School Teachers in their employment, when found incompetent to teach or manage a school, and for other good cause; also, to dismiss from the school all refractory scholars.

HOUSE. A petition praying that Houses of Correction may be established, in connection with farms, in each County, for the accommodation of paupers, was presented and referred.

SENATE. Monday, Jan. 30.—Mr. Lawrence, from the special joint committee on the petition of the Trustees of Amherst College, submitted a detailed Report thereon, accompanied with a Resolve to aid said Institution, which were laid on the table, and ordered to be printed.

HOUSE. The House resolved itself into a Committee of the Whole, for the consideration of the bill concerning the deposit of the Surplus Revenue.

SENATE. Thursday, Jan. 31.—The bill to increase the capital of the Boston and Lowell Rail Road, passed to be engrossed.

HOUSE. The committee to whom was referred a petition of the town of Roxbury, on the subject of the license laws, reported that the petitioners have leave to withdraw.

SENATE.

SENATE. Wednesday, Feb. 1.—A report and resolve on the petition of the Wesleyan Academy, were laid on the table and ordered to be printed.

HOUSE.

HOUSE. The House went into Committee of the Whole on the Surplus Bill. After some discussion, an amendment to the bill, providing for a distribution of one half upon the rateable polls of 1837, and the other half upon the population of 1830, was adopted.

SENATE.

SENATE. Thursday, Feb. 2.—The Committee on the petition of Amherst College, submitted a report on the petition of the President of Williams College, accompanied by a resolve in aid of said College, which were laid on the table and ordered to be printed.

HOUSE.

HOUSE. Mr. Rogers of Fall River presented a petition praying the passage of such a law, as will secure to persons claimed as slaves, the right of a trial by jury.

SENATE.

SENATE. Friday, Feb. 3.—Nothing of interest.

HOUSE.

HOUSE. The Committee on the Judiciary reported a bill for the appointment of a special Judge of Probate for each county. Read and ordered to be printed.

SENATE.

SENATE. Saturday, Feb. 4.—Nothing of importance.

HOUSE.

HOUSE. Mr. Ruggles of Fall River, presented a petition of Francis Jackson and 75 others of Boston, asking the Legislature to protect in the name of the people of this Commonwealth against the arbitrary resolution of Congress, passed the 18th of January last, upon the subject of petitions, memorials, propositions, or papers, relating in any way, or to any extent whatever, to the subject of slavery, and further asking that a copy of said protest may be sent to each of our Senators and Representatives in Congress; laid upon the table.

CONGRESS.

SENATE. Wednesday, Jan. 25.—The bill to restrict the sales of public lands to actual settlers, was further debated.

HOUSE.

HOUSE. Mr. Bell introduced a bill to secure the freedom of elections. [This bill forbids the interference of all officers and agents of the government, in elections, by the contribution of money, the use of the franking privilege, the abuse of privileges of office, or by threats, under penalty of a fine not exceeding \$1000, and in some cases, a removal from office.]

SENATE.

SENATE. Thursday, Jan. 26.—Mr. Davis presented the petition of A. B. Quincy, stating that he had made a discovery for determining the temperature of steam boilers, which was committed. The Michigan Senators took their seats.

HOUSE.

HOUSE. Mr. Bell continued his remarks on his bill to secure the freedom of elections.

SENATE.

SENATE. Friday, Jan. 27.—Mr. Wright from the Committee on Finance reported a bill for the reduction of the revenue, which was read twice, and made the special order for Thursday next.

HOUSE.

HOUSE. Most of the day was spent in a personal altercation between Mr. Jarvis of Maine, and Mr. Bell of Tennessee, and in producing a reconciliation.

SENATE.

SENATE. Friday, Jan. 28.—The Vice President took leave of the Senate in a brief and pertinent address, and Mr. King of Alabama was chosen in his stead.

HOUSE.

HOUSE. A resolution was passed, calling on the Secretary of the Navy for the report made by the Navy Commissioners on the subject of a Navy Yard at the South.

SENATE.

SENATE. Monday, Jan. 30.—The bill to repeal the Treasury Circular and the Land Bill were taken up and discussed, but without any action upon either.

HOUSE.

HOUSE. Many abolition petitions were presented from different States, all of which were laid on the table.

SENATE.

SENATE. Tuesday, Jan. 31.—The bill to prohibit the sale of public lands, except to actual settlers, was taken up and considered.

HOUSE.

HOUSE. The House considered the motion for leave to bring in a bill for the security of the Freedom of Elections.

SENATE.

SENATE. Thursday, Feb. 2.—Mr. Clay introduced the memorial of foreign authors, with reference to our copy-right laws. It was referred to a select Committee.

HOUSE.

HOUSE. The Indian appropriation was passed. Mr. Alford of Georgia, made a speech, in which he attributed the trouble with the Indians, to the faithlessness of the Government agents in their country.

AMERICAN BOARD.

AMERICAN BOARD.—The receipts to this Board for the last month are \$19,000, and for the last six months \$112,000.

American vessels, not purposely built for the slave trade, are often sold there, at high prices, when the master or supercargo has *carte blanche* to make the most of the voyage, because they happen to be adapted to the purpose, and slave vessels are in demand. Not only so, but it is a common custom for owners of fast sailing vessels, built for some particular purpose—muggling, perhaps, or the honest pursuit—when they find the first intention unsuccessful, or its objects defeated, to send them to "Brazil and a market"—vessel, cargo, soul and all. The restless cupidity of our own people, has done more to perpetuate the slave trade than almost any other influence. Were the Brazilians and Spaniards of the West India Islands left to their own resources, and their own skill in naval architecture, to find the means of carrying on the business, it would soon become extinct. The vigilance of the British cruisers can be escaped, only by the employment of the fastest sailing vessels—and those employed, we blush to say it, are almost all built in the United States.—Boston Transcript.

Mr. Darius Boardman, an officer of Customs, and for many years Warden of Ward 3, a much respected citizen, left his residence last evening, (Wednesday February 1), about 6 o'clock, and has not since returned. His hat and coat, which he wore when he left, were found in a room, under the Custom house memoranda—under one of the timbers on Charlestown bridge, and no doubt is entertained that he has drowned himself. He has recently exhibited symptoms of aberration of mind, approaching insanity.—Transcript.

Deaths in Boston.—The number of deaths in this city last year was 1770; viz. of consumption 233, of lung fever 81, of typhus fever 47; deaths of children under one year old 373.

A poor fellow, a farmer, aged 41, had both legs amputated at the Mass. General Hospital on the 29th ult. He had frozen his feet by sleeping without covering in a barn, during one of the recent cold nights, and gained no relief, which rendered the operation necessary. Dr. Warren operated on one leg, and Dr. Hayward on the other.—Transcript.

We understand from Briggs' Reading Room, that on Tuesday afternoon, (31st ult.) a little girl in Friend-street was severely bitten in the arm by a mad dog, which was soon after shot.

Whale Fisheries.—The following statement of the importations of Oils and Whalebone into the United States during the past year has been derived from an authentic source and may be relied on for its correctness. It will be perceived that the quantity of *Sperm Oil* imported in 1836 is less by about 42,000 bbls. than the quantity of the same article imported in the preceding year. The importations of Whale Oil exceed those of 1835, only 9,319 bbls. which is considerably less than had been anticipated. The quantity of Oil and Whalebone imported during the year, at an average of the places at which it has been sold, amounts to \$5,689,394 40.

In January, 1836, *Sperm Oil* sold for 90 cents per gallon, by the cargo, and in January, 1837, although the quantity brought in is 42,000 bbls. less, it is now selling at the same rates, when almost every other article of traffic has advanced in price about 25 per cent.

Imports of Oils and Whale Bone into the United States in 1836.

	Sperm.	Whale.	Bone.
New Bedford,	55,631 bbls.	54,550 bbls.	474,883 lbs.
Nantucket,	33,980	1,900	
New London,	3,632	19,345	
Sag Harbor,	3,740	24,650	
Warren,	3,860	3,799	
Bristol,	3,850	1,475	
Falmouth,	3,300	300	
Hudson,	3,220	140	
At other ports,	14,725	24,418	
Estimated amount of bone, except N. Bedford,			573,885.

	TOTAL.		
Sperm Oil,	130,993 bbls.	88 cts.	\$3,631,154 56
Whale Oil,	129,963	88	1,001,146 28
Whale Bone,	1,028,773 lbs.	25	259,193 25
			<hr/> \$5,689,494 25

1836.

Sperm Oil, 172,633 bbls. Whale Oil, 129,963 bbls. Bone, 1,025,773 lbs. Estimated amount of bone, except N. Bedford, 573,885.

[In the above statement, the account in New Bedford has been taken from the actual goods—for other ports, the quantity of oil on arrival, and the whale bone from estimate.]—N. Bedford Mercury.

Mr. Savage, the late Chief Justice of New York, who for many years discharged the duties of that office with great credit to himself and satisfaction to the public, and who lately resigned the office on account of the infirmity of the compensation, has accepted the appointment of Clerk to the same Court. This is a striking commentary on the disgraceful parsimony of that State, in refusing talents, and responsible public services. Their highest judiciary offices are made to starve on salaries, which would hardly command the services of a second rate schoolmaster.—Bost. Pat.

Lyman Rathbun.—A letter has been received by a gentleman in this place, from his brother at New Orleans, which states, that two of the gentlemen who are in pursuit of Lyman Rathbun, had arrived at that city, but it was not there. His pursuers lost track of him about 200 miles above N. Orleans; from which point they sent off a messenger on the route to Texas—to which place one of them intended to go also.—Buffalo Jour.

Dr. Channing says that "the office of editor is one of solemn responsibility, and the community should encourage the most gifted and virtuous man to assume it, by liberally recompensing their labors; and by according to them that freedom of thought and speech, without which no mind puts forth all its vigor, and which the highest minds rank among their dearest rights and blessings."

To Beer Drinkers.—It is affirmed, on medical authority, that a confirmed London beer drinker can hardly scratch his finger without the risk of his life, his body being perfectly gangrened. When a London drayman, a class of men who are in general models of health, strength, and soundness, receives a serious injury, Sir Astley Cooper says, if he is a bad beer drinker, it is always necessary to amputate, if you would give the patient the most distant chance of life.

Lowell.—The number of deaths in Lowell last year was 276, of which 37 were of typhus fever, 27 of consumption, 22 of inflammation of the lungs, and 9 of scarlet fever.

The Washington Globe contradicts the story of President Jackson having sent a private letter to the King of France, by the hand of Gov. Cass, as entirely destitute of foundation.

Fire at Nashua.—The Nashua Telegraph states that the large new Bobbin Factory of Messrs. Baldwin, in Nashua, was burnt on Saturday evening 28th ult. The loss is estimated at \$10,000.

Ship Your Coal Ashes.—A Philadelphia, who has been observing on the subject, has remarked, in relation to the very common neglect to sift the unconsumed coal from the ashes, that 33 per cent. of the coal purchased in that city was thrown away. The Commercial Herald estimates this waste in that city at \$200,000 per annum, if even twelve and a half per cent. of the coal is thrown away.

In Europe, a patent has been taken out for manufacturing whalebone into cloth. The cloth obtained from this process bears a strong resemblance to silk, and is particularly adapted for making cravats, waistcoats, ribbons, &c.

Newton Atherton, a young man in the employ of Mr. Rejane Newton, of Hartford, Conn., on Wednesday last, made one hundred Horse Shoes in the almost incredible short space of one hour and forty-seven minutes, including a stoppage of six minutes. It was all done at one fire and with only two helpers, one to blow and the other to strike.

A Mr. Canfield was tried in Philadelphia a few days since for a libel on Dr. Sleigh. Canfield was found guilty of the publication, and the truth of his charges were not allowed to be given in evidence, the Court fined him one hundred and fifty-six dollars, and to give bail for his good behavior. Mr. Canfield preferring to go to jail to complying with the requisitions of the Court, was committed.

An order has been introduced in the Legislature, and adopted, authorizing the Committee on Agriculture to inquire into the expediency of affording legislative aid to the culture of the Beet Root, and the manufacture of Sugar from that article. A bill will undoubtedly be reported favorable to the measure.

Harry White, convicted of burning the Treasury building at Washington, in March, 1834, was on Friday last sentenced by the Washington Circuit Court to ten years imprisonment in the Penitentiary.

The Maine Farmer says that boiled potatoes, peeled white hot, and well washed with new milk and fine salt, makes a good substitute for bread and butter.

Astonishing Escape.—A laboring man, Daniel Curran, was yesterday, but not alive in a well he was cleaning on Mill Hill. While at work at the bottom of the well, which was six feet below an old curb made of plank and boards placed perpendicularly, the loose sand began to cave in around him. He called to the workmen, but they did not immediately respond. He sprang into the bucket and had been drawn but a few feet above the bottom of the old curb when it was crushed in at the foot, until the timbers coming against the bucket were ordinary boards were placed inside the curb, and could by the side, gave way the entire depth of the curb, and pressed in at the top, making a kind of pent house, in which the buried man had no room to turn, but space enough to breathe. There was an aperture from the cavity which he was enclosed, and the ground, however, by the falling timbers to the surface of the caved earth, which fortunately served for ventilation and passing down nourishment. Above the caved earth to the surface of the ground it was about twelve feet; this space was protected by a curb of timber placed in a square, horizontally.

Inside of the enclosure operations were commenced for liberating the suffering man, who could be heard praying through the aperture. Square frames of the height of the curb were placed inside the curb, and by the side, gave way the entire depth of the curb, and pressed in at the top, making a kind of pent house, in which the buried man had no room to turn, but space enough to breathe. There was an aperture from the cavity which he was enclosed, and the ground, however, by the falling timbers to the surface of the caved earth, which fortunately served for ventilation and passing down nourishment. Above the caved earth to the surface of the ground it was about twelve feet; this space was protected by a curb of timber placed in a square, horizontally.

Slavery at Mocha is carried on to a great extent. It is encouraged by the Egyptian authorities, owing to the duty of two dollars levied on each slave passing through the Custom-house. Nearly seven hundred women, or rather girls from ten to sixteen and eighteen years, had been imported in the short space of ten days.

BOSTON METHODIST TEMPERANCE SOCIETY. An adjourned meeting of the Boston Methodist Temperance Society, for the choice of officers, will be held on Friday evening next, at half past 7 o'clock, at Zion's Herald office. A general and punctual attendance is requested. Feb. 8. J. D. BABBITT, Sec'y.

PROTRACTED MEETING.

A Protracted Meeting will commence in the Methodist Church in this place, on Tuesday morning, Feb. 14th, at half past 10 o'clock. Brethren in the ministry, and membership in the vicinity, are particularly requested to come and help us. G. WINCHESTER.

CHARTERED FUND

Of the Methodist Episcopal Church, in the United States of America. The Bishops, or other presiding officers of the annual conference of the Methodist Episcopal Church in the United States of America, are hereby informed, that each of the twenty-eight annual conferences are entitled to draw on me for the sum of eighty-two dollars, (commencing with Georgia conference) for the year 1837.

Treasurer Chartered Fund, M. E. Church.

Philadelphia, Dec. 8, 1836.

COMMUNICATIONS.

R. Pike—L. Hartwell—L. Farrington—M. Staple—A. Currier—E. Jordan (\$20.26, receipt forgotten)—H. Cummings (\$10.68; S. N. owed for the paper two years and two months, \$13.38)—J. Phillips—J. Smith—E. J. Scott—Winchester (right)—J. M. Young (balance remaining \$2.59)—R. Truett—W. A. Marston—P. Bourne—D. Todd—J. Pierce (we will)—W. Ward—J. Currier—N. W. Scott—J. C. Cronick—R. Evans (very much obliged)—D. L. Winslow—J. Pearson, M. E. Church—L. Ammon—C. B. Parkman—T. Staples—E. Smith—J. Hooper, Jr.—C. K. True—S. L. Stillman (thank you, use your own discretion; if you send money, please send on Eastern bill)—J. Pearson—C. Emerson & Gore—D. L. Robinson—S. P. Williams—W. H. Hunsell—A. Heizer—J. H. Patterson—A. Student—D. Fillmore—C. Jewett—J. Hamilton—R. Livesey.

PAYMENTS FOR THE HERALD

(Since January 30.) A. Stratton, E. P. May, S. Mayo, J. Evergreen, S. Cox, G. Reynolds, W. Peterson, L. Hinckley, M. Garland, L. Chase, J. Fay, S. Leach, S. Brightman, B. Brownell, P. Cass, A. Davis, A. Stratton, L. Walker, F. Rice, J. Rogers, A. Brigham, D. Bean, H. Bean, J. Cope, F. Sturges, J. Peckham—J. Pearson, M. E. Church—C. Horton, S. Poland, J. Bennett, J. Whitney, B. Stow, W. Dutton, N. Nye, Jr., A. H. H. Haines, E. Freeman, C. Hamblin, J. W. Lapham, J. Bennett, P. Fox, E. Wheeler, J. Philbrick, J. Miller, W. B. Wilson, J. Wood, W. B. Miller, T. Bateman, J. Manchester, C. Brown, J. Wright, N. Chadwick, J. M. Spencer, J. Stoddard, A. N. Wood, W. Hanly, C. C. Hanly, T. J. Johnson, W. M. Cozzens, G. S. Mason, J. Morrill, E. Deming, M. Carpenter, and H. Maynard, \$2 each.

A. S. Hutchins, S. A. Heywood, R. Gleason, S. Paul, E. Withington, F. P. Fletcher, and R. Cox, \$1 each. A. Drake, and C. Penbrooke, \$4 each—S. Nason, and J. W. Jones, \$3 each—L. Cox, \$2.50—S. & R. Philbrick, 50 cents—S. Page, 42 cents—R. Cole, 33 cents—H. Skinner, D. D. Channing, and M. G. Brew, 20 cents each. [More next week.]

MARRIED.

In this city, Mr. John Mainke to Miss Elizabeth Allen; Mr. James Clark to Miss Lurana M. Spaulding; Mr. G. J. Homer to Miss Sarah Ann Partlow; John Brown, Esq. to Miss Emily Jane Penney; of Mount Desert, Me.; Mr. Isaac Pailthorpe, of Warwick, Eng., to Miss Hannah Barker, of Halifax, N. S.; Mr. John Shelton to Miss Ann K. Stoddard.

In Reading, Mr. Charles P. Brooks, of Boston, to Miss Mary Ann Richardson, of Newburyport, Mass.; Mr. John M. Foye, of Boston, to Miss Sarah T. Worthen.

In Ipswich, on the 29th ult., by Rev. E. M. Beebe, Mr. Benjamin Ellsworth, to Miss Susan Trevellick.

In North Providence, Mr. Royal Preston to Miss Ellen A. Bowers, both of Charleston.

DIED.

In this city, Mrs. Abigail Brigham, 84; Mr. Charles P. Dashwood, 23; Mr. Harvey Hattshorn, late of Lowell, 40; Col. Thaddeus Page, a member of the customs, 47; Mrs. Margaret White Davis, of Norfolk, wife of Mr. R. E. Davis, 29; Mrs. Mary Ann, wife of Mr. Joseph B. Pollard, 29; Mrs. Sarah, 29th ult. while adjusting her apparel for church, Miss Eliza May, 24; Mr. John Whitney, 63; Mr. Wm. Whitney, 53; Mrs. Sarah M., wife of Mr. Asa Jacobs, 30; Susan Maria, youngest daughter of Otis Tilton, Esq., 3 years; Mrs. Abigail, widow of the late Mr. Philip Ridgway, of Boston, 85.

In Roxbury, very suddenly, Isaac, son of Mr. Guy Carleton, 15 years.

In Dedham, on Friday last, Mrs. Elizabeth Greenleaf, wife of Mr. Henry W. Loving, 25.

In Milton, Mr. John Adams, a revolutionary soldier, 94.

In Sharon, Mr. Benjamin Gannett, formerly of Boston, 80. Mr. G. married the celebrated Deborah Sampson, known as the American Heroine, who served as a continental soldier in the American army, during the three last years of the war of the Revolution.

Died, at Lynn, Wood End, Jan. 19, 1837, widow HERBERT LEWIS, aged 87.

Sister Lewis was for many years an exemplary, and faithful member in the Methodist Episcopal Church. Her life was uniform and deep. The graces of the Spirit shone with such lustre in her whole deportment, that all who knew her, could but acknowledge the excellency of religion. For many years a class met weekly at her house, and the same message she was the one on earth, often greatly blessed. As she advanced in years, it was obvious she was ripening for the heavenly state. She was clear in her views and experience, on the doctrine of the witness of the Spirit.

Her last sickness she suffered severely at times, but was always patient and resigned. On one occasion she said, "I have faith to believe I shall be raised above this distress, but I do not know when." When asked by her grand-daughter, (the only near relative she had on earth) of the distress any thing, she replied, "I want nothing but Jesus." When asked if she felt as though Christ would be with her, she replied, "O yes." One of her friends

Stubborn Facts for those who drink Rum, sell it, or buy it for others.—A jury was summoned last Friday, by Zenas Briggs, corner, to inquire into the cause of the death of Mr. Amos Merrill, Jr., who was found dead in the road, about half a mile from his house, in New Gloucester, last Tuesday morning. It seems that the facts developed before the jury, that the deceased had been a day or two from home, engaged in breaking roads and drinking, near Sabbath Day Pond, in Gloucester.

Having been for so long quite intoxicated, he was urged by some of his neighbors to go home, but he declined unless he could get some more rum. The storekeeper, Mr. Asa W. Gowen, much to his credit on this occasion, denied him

THE DESERTED WIFE.

BY J. G. PERCIVAL.

He comes not—I have watched the moon go down;
But yet he comes not; once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in the town.
Yet he will come, and chide, and I shall weep;
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears.
O! how I love a mother's watch to keep,
Over those sleeping eyes, that smile, which cheers
My heart, though sunk in sorrow, fixed and deep.
I had a husband once, who loved me; now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel flowers a poison sip.
But yet I cannot hate; O! there were hours,
When I could hang forever on his eye,
And time, who stole with silent swiftness by,
Strewed, as he hurried on, his path with flowers.
I loved him then; he loved me too; my heart
Still finds its fondness kindle, if he smile:
The memory of our loves will ne'er depart:
And though he often stung me with a dart,
Venomous and barbed—and waste upon the vile,
Carresses which his babe and mine should share;
Through he should spurn me, I will calmly bear
His madness; and should sickness come, and lay
His paralyzing hand upon my head,
I would, with kindness, all my wrongs repay,
Until the penitent should weep, and say,
How injured, and how faithful I had been.

LETTERS TO REV. D. L. ROBINSON.

NO. V.

VERY DEAR BROTHER—I shall notice but very little of your seventh letter to me, as it contains but little more than a repetition of what you have said before, and has been refuted by something more than any so.

But you acknowledge one thing which is of the last importance. You say, "It is self-evident, that man has inalienable rights, and it is settled forever." If so, I ask by whom was it settled? When? Where? By what council, or what convention, and in what manner? When was the universal vote taken, and the universal assent rendered?—We ask for direct and positive proof; not mere *ipse dixit*. But the importance I lay upon your concession is, you fail entire of proof; not mere *ipse dixit*. But the importance I lay upon your concession is, you fail entire of proof; not mere *ipse dixit*. But the importance I lay upon your concession is, you fail entire of proof; not mere *ipse dixit*.

But I desire to sift this matter more thoroughly. If man has an inalienable right to life, liberty and the pursuit of happiness, it must extend to the whole, or a part of his natural life. If you say it extends to but a part of his life, a part of it may be enslaved; and if a part, why not the whole? Therefore, to be consistent, you must say that it extends to the whole of man's natural life. Now man must be endowed with this right by God; and if what He does is right, can it be right to take away man's life? God has made laws to take away man's life; therefore, on your system, God in his legislation is arrayed against himself; or, man can have no such right. Hang here where you please. Again, if God endow me with an inalienable right to live as long as nature would continue, as He is all sovereign and powerful, can he suffer by accident or any other cause, my life to end, before it naturally would, without invading that right which he had endowed me? God does suffer man to die before his time; therefore, on your system, he does wrong. Again, why do you allow children to be kept from their liberty, till they are of age, as we commonly say?—Does man's inalienable right begin at twenty-one? If so, may he not be enslaved till that time? If not, is not your system anarchical, in the fullest sense?

Again: you have acknowledged that man can forfeit his rights by crime. Now as crime is voluntary, is not the retention of our inalienable rights, purely a voluntary thing? Can that be inalienable which is voluntary? Again: God says, Jer. ii. 14, "Is Israel a home-born slave?" Now there may be such a thing as a "home-born slave." And if a person be born a slave, has he an inalienable right to liberty? Do you say the word *slave* is in italics, and therefore supplied?—I answer, so much the better; as it will confirm the fact, that those who translated the Bible, and who understood it better than both of us, considered servant and slave to mean the same thing. Now if one can be born a slave, and therefore can have no inalienable right to liberty, for Br. Scott to say that this principle, under any and all circumstances, is "a thief, a robber, and a murderer," it is libellous, according to correct definition, and you cannot disprove it.

2. You deny the correctness of my definition of the term *libel*. I will now prove it. Mr. Worcester, in his popular dictionary, says that a *libel* is defamation; a malicious satire. *Libellous*, defamatory, abusive. *Belie*, to slander, calumniate. If so, my definition is correct. But do you mean to confess, that Br. S. has *belied* the Bible?

3. Your supposition of a man's buying a horse is lame as the rest of your performance. If a man buy a stolen horse, he does not buy it as the property of the thief; therefore, my statement is correct.

4. I quoted more authorities than you, and one was an abolitionist; therefore, the evidence is much on my side, that they were not put to death for killing their slaves.

5. You charge me with misrepresenting Br. S., in saying that he said, "this principle, under any and all circumstances, is a thief, a robber, and a murderer." I am very sorry that you charge me thus—for in repelling it, I am again compelled to appear personal; which I had hoped after your partial acknowledgment, would not be. But sir, every reader of the Herald will bear witness, that the only wrong I have done is, I have not given his meaning as strong as he did. But I will not complain of your false charge against me. But do you intend to say the principle of slavery is not such as Br. S. affirms, and thereby give up what you have said in defence of it, as false? Or do you intend to maintain it, and thereby fall under my charge with its proof?

6. You entirely misconstrue the enactments of Scripture, by not remembering there was one set for citizens, and another for servants, or slaves;

your quotations have no relevancy. You cannot produce a passage from the Bible, that a man was punished with death for killing a slave.
Now I think you have entirely failed in proving and disproving what you agreed to in your seventh and eighth.

Yours in Christ,
St. Albans, Vt., Jan. 1837.

E. SPRAGUE.

FOR ZION'S HERALD.

MINISTERIAL SUPPORT.

The work partly, but not quite accomplished.
DEAR BROTHER—Pardon me for calling up this subject again. As I said before, so I say now, I will not let it rest, till I see a reformation. How can I, when I see the gates of Zion mourning, and her forsaken walls filling to the dust. But to my text. The case of a minister in the New England Conference, who was about going into business to procure a livelihood, referred to in one of my former communications, has been effectually considered. I named it to his Presiding Elder, who, on his next visit to that place, introduced the matter most efficiently, and yet very pleasantly. The result is, the Stewards have bestirred themselves, and secured the full claim of both of their preachers.—This is good. God will own and bless them. Their error was not the want of ability, or disposition to support their preachers, but *neglect* to do it now. O, the wretchedness of procrastination!—Would that all our Stewards could learn to do their work in season!

But all has not done as well as these. Said I to a good brother the other day, how do you get on with your expenses? Do they support you? "O yes," said he ironically, "I have received since Conference, eighteen dollars." Eighteen dollars in five months, and a family to support! But, said I, what do they say about it. "Well, not much. At appointment, they said they would do their proportion." And that generally means nothing.—What an efficient way of disposing of the matter for the present. Their proportion! How very liberal! But nothing is done yet. And the other parts of the circuit are willing to do their proportion. But still, the preacher has received only eighteen dollars. After all their apparent sensibility of duty, and disposition to do it, the preacher's money don't come—his back is not clothed—his house not warmed—his children not fed. What ever comfort the brethren may take in the idea that they are willing to do their proportion, it don't bless him.

Now what is wanting to make something out of this liberal statement? Why, an efficient Steward, one who will leave his work, and go about his stewardship—get out a paper, or hunt up the old one, and carry it himself; not send it by another; this will not do. Those who send, get down first. I'll do my proportion. And another something else. He must carry it himself, I say, and if the brethren don't know what their proportion is, tell them, and have it down, and half paid at once. And then drive on again, and turn the church upside down on this subject.

Brother Steward, will you be the man to go? I mean you who are reading. Don't wait for the preacher to complain. He had rather suffer than do it. Does he act on this principle toward you? Does he not preach, and pray, and visit, whether you complain or not? Don't say, I have no time. Take time. This is a part of your business. If you can't attend to it, give up your office to some one who will. It is business that must not be neglected. God forbids it, justice forbids it, and the interests of the church forbid it. May you forbid it, and pay the laborer of his hire, before he suffers more.

Thus, dear brother, I conclude these desultory remarks, earnestly praying that they may have the effect contemplated by
N. M. W.
Jan. 24.

CORBETT AND PAINE.

It was the characteristic of Corbett, that there was scarcely any opinion which he had not espoused and assailed, or any prominent individual whom he had not applauded and maligned. In his life of Thomas Paine, of infamous notoriety, he draws the following sketch: "How Tom gets a living now, or what trothel he inhabits, I know not, nor does it much signify to any body here, or any where else. He has done all the mischief he can do in the world, and whether his carcass is to be at rest, or to rot on the earth, or to be dried in the air, is of very little consequence. Whenever, or wherever he breathes his last, he will excite neither pity nor compassion; no friendly hand will close his eyes, nor a groan will be uttered, nor a tear will be shed. Like Judas he will be remembered by posterity; men will learn to express all that is base, malignant, treacherous, unnatural and blasphemous, by the single monosyllable, PAINE."

This is a sufficiently disgusting portraiture, and yet it is not untrue in its features. The character of Paine was truly execrable, and as predicted by Corbett, he died miserably without a friend. But what is most remarkable, this same Corbett, on his return to America, exhumed the bones of the miserable infidel, and carried them to England as a most precious relic!—Presbyterian.

In 1693, according to Fletcher of Saltoun, there were in Scotland more than 100,000 people begging from door to door, and all living without regard to the laws of God or man—murders, and every species of disorder, and vice, and crime, being very common among them. At that time, the whole population of the country did not exceed 1,000,000. In the course of 67 years, such an entire change had been wrought through the influence of religious instruction, that, at the autumn circuits in 1757, not a single person in all the country was found guilty of any capital crime.

RECIPROCAL DUTIES OF HUSBANDS AND WIVES.

The newspapers abound, and have, time out of mind, with directions, instructions and rules for the special benefit of the married ladies. They have been told by book, pamphlet and newspaper, in language refined, indifferent and rude—by linguist, parson and layman—at morning, noon and night, how they may be dutiful, loving and obedient wives!

But we scarcely ever see any thing furnishing instructions for the other party. Can it be because they have no duties to perform? If certain duties are incumbent upon them, why should not they occasionally be counselled and admonished?

We admit the following article, because both parties are equally instructed, as they always should be. It is a very ancient document, as will be perceived by the spelling and quaint phraseology.

[From the Maine Wesleyan Journal.]

MR. EDITOR—I send you the following sketch of duties of husbands and wives, which I hope you will insert. Please publish the article in column side by side, as I found it.

Particular duties of Wives.

Submission, the general head of all wives' duties.
Acknowledgment of an husbands' superiority.

A due esteem of her own husband as the best for her, and worthy of honor on her part.
An inward wife-like fear.

An outward reverent carriage towards her husband, which consisteth in a wife-like sobriety, mildness, curtness, and modest in apparel.

Reverent speech to and of her husband.
Obedience.

Forbearing to do without her husband's consent, such things as he hath power to order, as to dispose and order the common goods of the family, and the allowance for it, or children, servants, cattle, guests, journeies, &c.

A ready yielding to what her husband would have done. This is manifested by a willingness to dwell where he will, to come when he calls, and to do what he requirith.

A patient bearing of any reproach, and a ready redressing of that for which she is justly reproved.

Contentment with her husband's present estate.
Such a subjection as may stand with her subjection to Christ.

Such a subjection as the Church yieldeth to Christ, which is sincere, pure, cheerful, constant, for conscience sake.

Aberrations of Wives from their particular duties.

Ambition, the general ground of the aberration of wives.

A conceit that wives are their husbands equals.

A conceit that she could better subject herself to any other man than to her own husband.

An inward despising of her husband.

Unreverend behaviour towards her husband, manifested by lightness, silliness, scornfulness, and vanity in her attire.

Unreverend speech to and of her husband.

A stout standing on her own will.

A peremptory undertaking to do things as she list, without and against her husband's consent. This is manifested by privy purloining his goods, taking allowance, ordering children, servants, and cattle,—feasting strangers,—making journeies and vows, as herself listeth.

An obstinate standing upon her own will, making her husband dwell where she will, and refusing to go when he calls, or to do any thing upon his command.

Disdain at reproach: giving word for word: and waxing worse for being reproved.

Discontent at her husband's estate.

Such a pleasing of her husband as offendeth Christ.

Such a subjection as is most unlike to the Church's, viz: fained, forced, fickle, &c.

Particular duties of Husbands.

Wisdom and love, the general heads of all husbands' duties.

Acknowledgment of a wives' neere conjunction and fellowship with her husband.

A good esteem of his own wife as the best for him on his part.

An inward intire affection.

An outward amiable carriage towards his wife, which consisteth in an husband-like gravity, mildness, courteous acceptance of her courtesie, and allowing her to wear fit apparel.

Mild and loving speech to and of his wife.

A wise maintaining of his authority, and forbearing to exact all that is in his power.

A ready yielding to a wife's request, and giving a general consent and liberty unto her to order the affairs of the house, children, servants, &c. And a free allowance her something to bestow as she seeth occasion.

A forbearance to exact more than his wife is willing to do, or to force her to dwell where it is not meet, or to enjoy her to do things that are unmeet in themselves, or against her mind.

A wise ordering of reproach, not using it without just and weighty cause, and then privately, and meekly.

A provident care for his wife, according to his abilities.

A forbearing to exact any thing which stands not with a good conscience.

Such a love as Christ beareth to the Church, and man to himself, which is first free, in deed and truth, pure, chaste, constant.

Aberrations of Husbands from their particular duties.

Want of wisdom and love, the general grounds of the aberrations of husbands.

Too mean account of wives.

A preposterous conceit of his own wife to be the worst of all, and that he could love any but her.

A stoical disposition, without all heat of affection.

An unbecoming carriage towards his wife, manifested by his baseness, loftyness, usage of her, loftiness, rashness, and nigardliness.

Harsh, proud, and bitter speeches to and of his wife.

Losing of his authority.

Too much strictness over his wife. This is manifested by restraining her from doing any thing without particular and express consent, taking too strict account of her, and allowing her no more than is needful for her own private use.

Too lordly a standing upon the highest step of his authority: being too frequent, insolent, and peremptory, in commanding things frivolous, unmeet, and against his wife's mind and conscience.

Rashness and bitterness in reproving; and that too frequently, on slight occasions, and disgracefully before children, servants, and strangers.

A careless neglect of his wife, and nigardly dealing with her, and that in her weakness.

A commanding of unlawful things.

Such a disposition as is most unlike to Christ's, and to that which a man beareth to himself, viz: compliment, impure, for by respects, inconstant, &c.

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